THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend."—J. RUSKIN.

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FIRST PRESIDENCY ADDRESS GENERAL CONFERENCE.

ON the first day of the eighty-second annual conference, April 5th, 1912, Presidents Joseph F. Smith, Anthon H. Lund and Charles W. Penrose addressed the assembly. Following is a summary of their remarks:

President Joseph F. Smith expressed his pleasure at meeting with the saints in another conference of the Church. Personally, he went on in substance, I have nothing but this cause to live for, for the rest of my life. It has been the object of my life from my childhood. I have been connected with the missionary work from the beginning. There is nothing greater than to be identified with the cause of truth. For I verily believe that we are engaged in the cause of truth, and not error, restored in our day.

It is a source of gratitude to know that our enemies have not been opposed openly to the principles we have espoused. As a rule the opposition against the Church has been against us from false premises. Instead of our religion being attacked by our enemies, they have been attacking things they have charged us with and of which we are not guilty. Our enemies could not consistently, of course, oppose the principle of revelation from God, that the Lord Almighty is quite as capable of making known His will to men as He ever was. Hence, when our opponents oppose us on this point, is is rather on the false premises that we don't believe in revelation. They are responsible for saying there is no revelation in our age. We contend that there is such a thing, that He has revealed Himself to men in this dispensation.

And so we might take up every principle which has excited opposition against the Church, and we should find that it is not

the truth we are being attacked for, but rather our enemies' construction of our belief. They accuse us of doing things which are contrary to our teachings. They charge us, for instance, with being corrupt, seclusive, and opposed to our government, opposed to good laws. Really, they charge us with being murderers and adulterers. They distort what we do believe, and then proceed to array themselves against us.

Now, if the world desires to oppose us because we believe in the Divinity of Christ, because we believe that the principles of the gospel have been revealed to us in this age, and that we are endeavoring to live these, we cannot find fault with them. I cannot find fault with my enemy for charging me with believing in the ministrations of the Prophet Joseph, or in faith, repentance, and other things of like character. But if they charge me with merely pretending to believe in these things—then they are putting me in a false light, and I can justly blame them. We have endeavored to preach the truth to the world, to bring men to better living, and if our opponents are opposing us for this, I pity them. But it is not for this, as I said, but rather for what we have not done, and do not believe in doing.

President Smith stated his belief that the Church had never been better organized. There is as much union in the Church today, he said, as there ever has been in its history. I do not believe that at any time in the past the saints were any better conversant with the principles of their religion or had any more faith in the principles they believe.

Similarly, I do not believe there has been any time in our history when the authorities of the Church, general and local, were more united. We have no reason to complain, to be in doubt. The spirituality of the saints is as great as it is anywhere. We have been charged with losing our spirituality. This is as false as can be. Let me say for persons who make this charge, that there is not a person in full fellowship that has not received the gift of the Holy Ghost, by those having authority. Where will you find anywhere else a community that has received an equal advantage with this? So far, then, is it from the fact that the Church is losing its spirituality, it is increasing in the gifts of the Spirit. The gift of the Holy Ghost belongs to every individual member of the Church. It is the privilege of every member of the Church to receive revelations for his own guidance. I can, therefore, say without fear of contradiction that there is no other Church so spiritual as ours.

The Church is charged with commercialism. There is not even the semblance of truth in this charge. There is no ground at all for the charge. It is true we believe and practice the principle of tithing. The people contribute voluntarily of their means to the support of the Church. The officers do not force the observance of this law. It is a voluntary matter. I have the right to say

whether I will pay my tithing or not. Of course, being loyal to the Church, I pay my tithing, just as I repent or observe any other law of the Church. But because there is tithing disposed of by a body of men, the leaders of the Church, they call this commercialism. We have just as much right to call the passing of contribution plates in other churches commercialism as they have to call our tithing system commercial.

I repeat, therefore, that it is not what we do, but what they falsely charge us with, that forms the groundwork of the opposition against us. We are a praying people, who believe in getting near to the Lord. It is only reasonable to believe that a man who believes himself to have been born again, to have received the Holy Ghost, can get nearer to the Lord than anyone else.

The man who possesses the Spirit of the Lord in him can better know whether he is a sinner than one who has not; he can tell better how to approach the Lord. When we pray, we do not pray to Him to be heard, but we pray for those things which we need. If we have an abundance of food on hand, and for a reasonable time to come, we do not vainly repeat "Give us this day our daily bread." We thank Him for this abundance of food, and pray rather for those things we need. We pray with intelligence and faith.

The world, therefore, I repeat, is arraigning us on charges founded on, not what we do, but what we do not do. There are, of course, good people in the world, people who are just as true to what they believe as we are to what we believe, and they will be rewarded for their good deeds.

I believe in the Latter-day Saints, as I believe in the Lord. We understand that there are some persons in the Church who do wrong and go wrong, but the vast majority of them are good men and women. I know the truth. I don't know it all, but what I do know, I know. I do know that the principle of faith in God, Christ, and the Holy Ghost is a true principle. I know that repentance is a true principle. I know that the principle of baptism by immersion for the remission of sins is a true principle. I know that it is a true principle to keep ourselves pure. I know that men should not steal, should not lie, should not commit adultery. I know that the Priesthood which we have received through the Prophet Joseph is true and necessary in the government of the Church. I know these things, and I know that I know them. I know this, too, that God has organized His Church in the earth, and that when the Lord desires to make a change in the Church He will make the change Himself, and will make it in such a way that the people will know it, instead of calling Tom, Dick, and Harry to make that change in the Church.

May the Lord bless you. My heart is full of blessings for the Latter-day Saints. May He bless you with the spirit to be true, to be just, to be generous, to live in such a way that, if your enemies

oppose you, it will be because of what you do not do, and not because of what you do.

President Anthon H. Lund spoke in substance as follows:

I do not believe we are retrograding in respect to our spirituality. I believe with President Smith that the saints were never stronger in their spirituality. Of course, there is room for improvement. No people have greater occasion to thank God for what He has done for us. Our day should begin, as it should close, with prayer to Him, in which we express our gratitude and thanksgiving to Him for what we have received from Him, and ask Him for what we need. When we go before the Lord, we should go as children, believing in Him and in His power to grant us that which we desire and ought to receive. If what we ask for is granted, let us thank Him for it; and if it is not, let us not conclude that the Lord does not answer prayer. The things we have asked for might not have been for our benefit or blessing. Our spirit should be that of our Savior, when He said: "Not my will, but thy will be done." We should be devoted to Him who has done so much for us. Let us not forget, in this season, to devote our thoughts to Him.

Every Sunday the saints meet in devotional services to worship the Lord. In these we partake of the emblems of Christ's sacrifice, and we covenant in doing this to keep His commandments. He purchased us by His blood, by giving the last test of love. He sacrificed His life for us, in fulfillment of the plan formed before the world was. It was necessary for us to come down to earth to gain experience, where we might learn the difference between good and evil. The Lord prepared a Lamb to be sacrificed for our sins. Jesus was that Lamb. It was necessary that one who was innocent be sacrificed for those who were sinful. Jesus came, He brought the sacrifice, He was without blemish, and as such He was a proper subject for the sacrifice.

We should love one another, and then we can say that we love the Savior and the Father. The trials that may come to us will be easily overcome through the love we may have for Him. When we think of the suffering He endured for us, we can get aid in overcoming. Let us follow His example. He showed Himself to be above His fellows, in forgiveness. Revenge is human. We desire to obtain revenge for what is evilly done to us. But Christ prayed for those who accomplished His death. The great majority of those who cried out against Christ, knew not what they did. And so, when men offend us, let us not think badly of it. In the majority of cases we shall find that there was not any offense intended. But we should forgive those who offend us as we hope to have our offences forgiven. We must cultivate this feeling. We must live in harmony with our neighbors.

How thankful we ought to be that the gospel has been revealed in our dispensation. I am thankful for this. And now let us show

by our lives that we are truly grateful for this great revelation in our age.

President Charles W. Penrose was the first speaker of the afternoon session. He spoke substantially as follows:

It is a great privilege to be engaged in the work of the Lord. It is good to know, by the gift of the Holy Ghost, that we are enlisted in the furtherance of truth. We are all on a level in this regard. Truth is the sum of existence. It is a little surprising, however, that some who have received the witness of the truth allow themselves to be led away by false doctrines. But these are few in number. The great body of the Church are true to their convictions. Like the President in his address this morning, I can testify that the Church, temporally, morally, and spiritually, never was in a better condition. And this notwithstanding the efforts made to crush its leading spirits.

This is a strong evidence of the truth of the latter-day revelation, the opposition it receives at the hands of the various denominations and sects of religion in the world. There are numerous differing sects in different lands. They have this and that doctrine or creed in which each is peculiar. If our Church were to modify its faith to the extent of harmonizing with these sects, it would be like them and of them. But there is something in the Church that excites the enmity of all these divisions of religion.

We have a message to deliver to the world. The authority of the priesthood has been given to our prophets, according to which whatever is bound or loosed on earth shall be bound or loosed in heaven. And we want to have the liberty to declare this message to the nations of the earth. We shall contend for this liberty not with carnal weapons, but with those of the mind and the spirit. This is our mission in the world. We are devoting our lives in doing our work. We expect opposition, but we should like to compare our religion with the religion of others. We do not want to bring war on us. We should do it in kindness, and then we are perfectly sure that the honest in heart will be glad to accept this latter-day work.

There will be opposition wherever we go, we expect. We need not be surprised if we hear of mobs, either in this or in foreign lands. It was on this land that the blood of the prophets was shed. We may expect this sort of treatment until the time comes when all men are willing to accord to others the rights which they demand for themselves.

Although there is a great deal of difference between knowing the truth and doing the right, it is our duty as Latter-day Saints to do as well as to know the truth. It is our duty to bring people to a knowledge of God, but it is equally our duty to act up to the knowledge of what we have received, that we may not be hearers of the word, but doers of it too. What we do or leave undone, has its effect on those who are not of our faith. Our organization, even

in the eyes of non-"Mormons" who have examined it, is one of the most perfect of organizations, and it is so because it originated not in the mind of man but in the mind of Jehovah.

The kingdom of God, when it shall be established, will be a kingdom of peace, of brotherhood of man. It will be a kingdom in which, according to the figures of the ancient prophets, swords shall be beaten into plowshares, and the lamb and the lion shall lie down without harm. Now, if we are to help build up this kingdom of God on the earth, we must examine ourselves individually to see if our lives conform with the principles on which this kingdom of God is to be established. And if, on such examination, we shall see anything wrong in us, any neglect, let us apply in our lives the spirit of repentance. Let us do this during our conference. And when we shall go to our homes let us do better. There may be elders and seventies in this meeting who have neglected their duties. Let such go home with their minds made up to change their lives. Let them, and all of us, go to our homes determined to do no evil, determined not to neglect any duty, whether in our domestic life or in our relations with our neighbors.

We were told this morning by President Smith that every man and woman in the Church is entitled to the spirit of revelation for his own guidance. Not that any man, except the head of the Church, is to receive revelation for the guidance of the Church. The Lord has established an order through which the Church is to be guided, namely, through the President of the Church, and not through this, that or the other person in the Church. Yet each person in the Church is entitled to revelation for his own individual guidance.

President Penrose described the opposition met with by Christ, our Savior, in the first years of the present era, after which he said that the saints should follow the example of Jesus in respect to patience; for in the end the truth will triumph.—*Deseret News.*

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool annual conference was held at No. 10 Central Buildings, Lancaster Road, Preston, Sunday, April 28th, 1912. There were in attendance: Apostle Rudger Clawson, President of the European mission; Elders Hugh Ireland, E. Taft Benson and Frederick R. Woolley of the Liverpool office; President Joel Richards and twenty traveling elders of the Liverpool conference.

The morning session convened at 10:30. Opening hymn, "Come, come, ye saints." Prayer was offered by Elder William R. Nish. The Burnley choir rendered the anthem, "Praise."

The sacrament was administered by Elders William H. Stayner and Clyde P. Crookston, assisted by Elders Newton R. Jackson and J. Alonzo Duncan. During the passing of the same, the choir sang the hymn, "Arise, my soul, arise."

President Joel Richards extended a hearty welcome to all present. Was pleased to have President Clawson present at conference. Desired all to give the speakers an interest in their faith and prayers.

Elder Alma J. Larkin bore a strong testimony to the truthfulness of the gospel. Compared the Church to a tree. He rejoiced that one of the center branches of the tree was present. Said the apostles are the strong branches which strengthen and bear up the smaller ones. Dwelt at length on the parable of the sower. Said we must sow what we expect to reap. As the sower waters and cares for his growing crop, keeping it free from weeds, so should parents care for their growing children, teaching them gospel truths, weeding out falsehood and evil, and showing them a better way. Urged all to cultivate faith, humility and charity.

Sister Emily Wilkenson rendered the solo, "Sweet Spirit, hear my prayer."

Elder O. Rega Card said humility and prayer were necessary in our daily lives. We should depend more upon God for advice and comfort, and not so much upon men. Testified that the Latter-day Saints were a bible-reading, God-fearing people. Through the gospel we can become pillars of strength, spiritually, and become saviors of men. We are blessed with the Word of Wisdom to aid us to keep our bodies clean and strong. The nations of the earth are weakened by corruption. It is our duty to defend the gospel, and never be afraid of persecution, as God will deliver the faithful.

The hymn, "Sometime, somewhere," was sung by Sister Annie Relph.

President Clawson spoke very highly of the splendid work of the Burnley choir. Referred briefly to the faithful labors of the preceding speakers. Spoke of the power and Priesthood which all the elders bore, and of the good work in which they were engaged. We come to conference to be spiritually fed, and better prepared to inherit the gift of eternal life. Preston was the first field of labor of our missionaries in a foreign country, as they opened up the new dispensation and made it possible for the honest in heart to receive the truth. The same privilege is granted all men, proving God is no respector of persons. If we would have eternal life, we must pay the price. Works must be coupled with faith. The world believes that salvation comes through faith alone. Proved conclusively from the scriptures that faith and works were necessary to salvation. If we live godly in Christ Jesus, we must suffer persecution. It is part of the price; there is no escape from it. Urged all to be prepared to meet persecution bravely.

Closed by singing, "The Spirit of God like a fire is burning." Benediction by Elder Nathaniel Ludlow.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 2, 1912.

EDITORIAL.

WILLIAM T. STEAD AND HIS DEFENCE OF THE MORMONS.

MR. W. T. STEAD, who went down with the ill-fated steamer *Titanic*, on April 14th, 1912, was a remarkable figure. He is best known to the world as the editor of the *Review of Reviews*, which he founded in 1890, and edited with distinguished ability ever since. He wielded a trenchant pen, and his editorials were read with interest and pleasure by numerous readers. By many he was regarded as radical in his views, but at the same time was admired for his originality and independence of thought. His courage and sincerity in the advocacy of his convictions were never seriously questioned. He ably defended many important world movements. It will be remembered that he was intimately connected with the promoters of the peace movement of recent years. He entertained feelings of the deepest affection and respect for Czar Alexander III., and it was long before he relinquished hope that Nicholas II. would carry through a great peace scheme.

He made an extraordinary effort to secure compulsory arbitration between Turkey and Italy, that the present cruel war might be brought to an end. His motives were of the purest character, but his self-imposed mission failed.

In 1883 Mr. Stead undertook to expose in plain but unmistakable words the immorality then existing and offensively practiced in the West of London. The boldness, the intrepidity, the incisiveness of the attack won the admiration of the people, but brought him three months imprisonment, which he bore with becoming patience and fortitude. His purpose, however, was partially attained, for public opinion was aroused which led during the year to an amendment of the law.

If any further evidence were needed of Mr. Stead's great moral courage, and his absolute indifference to the opinions of others in matters upon which he had already formed a judgment, we need only to point to his able and consistent defence of the Latter-day Saints.

His article entitled, "The Anti-Mormon Crusade," published in the May (1911) number of the *Review of Reviews*, and reproduced in the *Star* of June 1st, 1911, with brief editorial comments, is an able defence of an unpopular people. He denounced in unmeasured terms the unfair and cruelly mischievous methods employed by its

opponents to fight "Mormonism." His pointed references to and strong condemnation of Bishop Welldon, Dean of Manchester, who publicly with others demanded that Parliament should pass a law prohibiting the teaching of the tenets of the "Mormon" faith in any part of the United Kingdom of Great Britain, and to Father Bernard Vaughan, who offered the unkind, uncharitable, as well as vicious and bloodthirsty suggestion that "the Mormons should be taken by the scruff of the neck, rushed across the island and dropped into the sea," were caustic, but just.

In view of Mr. Stead's tragic fate, wherein he, with a multitude of others, was swiftly carried to his doom on the giant steamer *Titanic*, that foundered in mid-ocean, our numerous readers will peruse with thoughtful interest the following letter written by him and published in the *London Daily Express*, April 28th, 1911. The full text of the letter, with the *Express* head line, follows:

Religious Liberty!

We print the following astonishing letter from Mr. W. T. Stead:

Sir,—Will you kindly permit me the privilege of recording in your columns an emphatic protest against the mischievous and wicked nonsense that is being written and spoken in furtherance of what is known as the anti-Mormon crusade in this country?

What is described as "a great non-partisan and anti-Mormon meeting" is advertised for to-night in Holborn Hall. If the objects of that meeting were merely to expose, to refute, and to demolish by arguments addressed to reason or appeals to the emotion what its promoters regard as the Mormon heresy, there would be no call for public protest. But the avowed object of the anti-Mormon crusaders is not polemics; it is persecution.

The Dean of Manchester, Dr. Welldon, who presides over to-night's meeting, has declared: "I think the Mormon propaganda ought to be put down in England. If the law is not strong enough to put it down, it ought to be reinforced."

Another crusader, the Rev. Father Bernard Vaughan, not content with appealing for prosecution by statute, has invoked lynch law. From his pulpit he has declared that "the Mormons should be taken by the scruff of the neck, rushed across our island, and dropped into the sea."

I protest against this undisguised appeal to the hateful spirit of religious persecution as an outrage upon the fundamental principle of religious liberty, an outrage which is none the lest detestable because it is masked by the hypocritical and mendacious pretence of a desire to protect English girls from being lured into polygamous harems.

It is one of the most familiar devices of intolerant religionists to invent malicious falsehoods to serve as a cloak for persecuting

those who dissent from the faith of the majority. Without going back to Imperial Rome, where the vilest calumnies were used to inflame the populace against the Christians, we need not go far afield to find how anti-Semitic rancor finds in the revival of the old accusation, the blood sacrifice, the most convenient pretext for atrocities at which humanity shudders.

Father Vaughan might profitably recall how often the lurid narrative of "The Confessional Unmasked" and "The Revelations of Maria Monk" have been used to justify Orange bigots in violent assaults upon their Catholic neighbors. Nothing would be easier than to follow up the anti-Mormon crusade by a far more popular and dangerous agitation against the Roman Catholics, whose conventual institutions, so rapidly multiplying in our midst, have often aroused the passions and prejudices of the Protestant mob.

The attack upon the Mormons is almost entirely based upon the lie that their propaganda in this country is a progaganda in favor of polygamy, and that the chief object of the Mormon missionaries is to allure innocent and unsuspecting English girls into polygamous marriages.

I have called this a lie because it is a demonstrably false statement, which is repeated again and again after it has been proved to be false. Not one of the anti-Mormon crusaders has ever been able to produce any evidence that at any time, in any place within the King's dominions, has any Mormon apostle, elder, or missionary ever appealed, publicly or privately, to any one of the King's subjects, male or female, to enter into polygamous relations with anyone here or in Utah.

It is on the contrary admitted by the persecutors themselves that the Mormon missionaries constantly and even passionately repudiate as a baseless slander the accusation that they are propagandists of polygamy. No one has ventured to assert that even one of the Mormon missionaries in our midst is a polygamist.

Their enemies complain that they ought to be polygamists according to the Scripture of the Latter-day Saints, just as the Orangemen always maintain that according to the doctrine of Rome every Catholic ought to desire to relight the fires of Smithfield.

But the State has nothing to do with construing the texts from the Book of Mormon or the bulls of persecuting Popes. If the Mormons are better than their creed, we ought surely rather to rejoice than to invoke Parliament and lynch law to hound them out of the country.

Even if the Mormons, like the Mahometans and many millions of the King's loyal subjects, believed in polygamy, that is no reason for depriving American citizens who share that belief of the right to enjoy the liberties of this free country.

But it is asserted that the Mormons lure young English girls to Utah for immoral purposes. For this assertion there is not even

the shadow of a semblance of proof. If any one, Mormon or Gentile, were guilty of such a crime, let the offender be punished with the utmost rigour of the law after his crime has been proved to the satisfaction of a judge and jury. But after all that has been said in Press and pulpit for months past, the anti-Mormon crusaders have utterly failed to bring forward even one solitary case of an English girl who has been lured into polygamous relations here or in Utah by any Mormon emissary.

The whole story is as monstrous a fiction as the lies of Titus Oates. The falsehood that thousands of English girls are being shipped to Utah every year is sheer, unmitigated rot. Last year about 550 persons left England for Utah, sixty of whom were under eight years of age. Of the remainder, many were married couples, and among the single emigrants there were as many men as women.

The whole so-called crusade is an outbreak of sectarian savagery worked up by journalists, who in their zest for sensation appear to be quite indifferent to the fact that the only permanent result of their exploit will be to advertise and to spread the Mormon faith among the masses, who love fair play and who hate religious persecution none the less because it is based upon a lie.

Bank Buildings, W. T. STEAD.
Kingsway, London, W.C.

It is perhaps sufficient to say by way of explanation, that a great anti-Mormon demonstration had been planned by the redoubtable and infamous Hans Peter Freece and others to be given at the Holborn Hall, London, April 28th, 1911. This apparently formidable movement was backed not only by Bishop Welldon, Father Bernard Vaughan, and other churchmen, but by a number of members of Parliament. The situation assumed a serious aspect for the Church of Jesus Christ of Latter-day Saints in Great Britain. The unreasoning prejudices of the usually dispassionate and fair-minded English people had been wrought up to a high tension by the *Daily Express* and other daily papers in this country.

The meeting, however, was a flat failure, as but few were in attendance and the spirit of enthusiasm utterly refused to enter and take part in the unholy proceedings. Even the feminine but eloquent (?) voice of Miss Winifred Graham, who was one of the speakers, failed to arouse the meeting to any definite action.

It is perhaps not too much to say that the admirable letter of Mr. Stead, though brief in words, but yet incisive and far-reaching in its comprehensiveness, did much to bring about a total failure of the wicked anti-"Mormon" movement in London, with its initial meeting at Holborn Hall. All honor to this courageous man who, in the face of a frowning world, dared to wield his pen, mightily, in defence of an unpopular and apparently helpless people.

Behind him was his good name and his influence as an able jour-

nalist, but without fear he struck off the lines at a critical moment, when the rights and liberties of an unoffending people were at stake, that did so much to check the tide of calumny, vituperation and hatred. Surely every Latter-day Saint, whose eyes rest upon the writings of Mr. Stead herein referred to, will ever hold him in honorable remembrance.

RUDGER CLAWSON.

MINUTES OF LIVERPOOL CONFERENCE.

(*Concluded from page 279.*)

The afternoon session convened at 2:30. There were one hundred and sixty-seven present. Opening hymn, "Guide us, O Thou Great Jehovah." Invocation by Elder Orson H. Grimmet. Continued by singing, "We thank Thee, O God, for a prophet."

President Joel Richards welcomed all present at the second session, and then requested the same undivided attention that had characterized the previous meeting. The general and local authorities were presented by President Richards, and sustained by a unanimous vote.

Elder E. Taft Benson said he found the same good spirit in all of our gatherings. Was sorry the mob spirit had taken the place of fair play in so many English towns. Men of intelligence are our friends. Agitation is promoted by the same virulent spirit which poisons society. The spirit of mobocracy led to the crucifixion of Christ. Persecution is the heritage of the faithful, and the more diligent we are, the more persecution we will encounter. We should be open-minded, and able to look the world in the face. Bore a strong testimony to the divinity of the gospel.

Sisters Duckworth and Owens, and Brother Holgate and Elder Marriner Roskelly sang in quartette, "Come unto Me."

Elder B. R. Birchall, of the local Priesthood, in a spirited discourse, told how he had been converted to the faith he now holds dear. As a Methodist minister, he had gone to Utah to preach the word of God, as he then understood it, but had been won over to "Mormonism" by the real brotherhood that existed among the saints. Said that God's house was a house of order. Confusion breaks away from truth; order draws us to it. Our Church is gradually increasing in numbers, while many other denominations are decreasing. One of the great churches of the day had suffered a loss of 15,000 members during the past five years. He knew that Joseph Smith, who opened up the latter-day dispensation, was divinely called. Should prejudice be removed, the world would experience its greatest revolution. Urged all to be zealous in the cause of truth, and to be neither daunted nor discouraged, as the Lord is with us.

Sister Minnie Bradley rendered the solo, "Sunshine and rain."

Elder Hugh Ireland said that he, like the previous speaker, had gladly exchanged error for the truth. True religion is a realization of the best there is in life, and the possession of the gospel opens the way to the loftiest goal. Latter-day Saints aim for the highest possible blessings. We possess the power to attain to the full stature of Christ. Knowing the true plan of life and salvation, all blessings and privileges are thereby within our reach. No church puts so high a premium on virtue and truth as we do. Urged all to be valiant for the truth, to prove their worth, and gain for themselves a celestial crown.

The choir rendered the anthem, "O, all ye saints." Benediction by Elder John H. Tillotson.

The evening session convened at 6, with an attendance of one hundred and ninety-four saints and friends. The choir rendered the anthem, "Majesty." Prayer was offered by Elder Thomas W. Gardner. The choir then beautifully rendered "The song of the redeemed."

Elder Clyde C. Edmonds read the labor and statistical report for the past six months.

Miss Lizzie Gardner rendered a solo entitled, "Before the dawn."

President Joel Richards said that we as Latter-day Saints are not persecuted for those things that we believe and teach, but rather for the things that we neither teach nor practice. Our friends are best able to judge our true character. The elders are God-fearing men, willing to lay down their life for the cause of truth, if necessary. We are preparing the people for the second coming of the Savior, which event was predicted by many of the prophets. We know His coming is near at hand. Showed from the Bible that before that great day the gospel would be restored by an angel, and preached as a witness to all nations; the kingdom of God must be set up as predicted by Daniel; and a messenger will be sent to prepare the way before Him, in fulfillment of Malachi's prophecy. Showed that these signs had either been fulfilled or were now in course of fulfillment, and exhorted all to be prepared to meet their Redeemer whenever He may come.

Sister Margaret Crook rendered the solo, "Divine love."

President Clawson felt that it had been a glorious day. The Spirit of the Lord had been with us in abundance. Spoke of the excellent work of the choir in the rendition of "The song of the redeemed," and of other selections ably rendered by the soloists. Felt the conference had been a spiritual feast to all. Showed that God has always had a prophet where His people were, from the time of Adam, the father of our race, down to the present day. If God has no prophet upon the earth, He has no Church. The Church of Christ is founded upon apostles and prophets, with Jesus Christ as the chief corner stone. Testified that God had raised up a mighty prophet in the latter days. We must know God the Father and His Son, Jesus Christ, for therein is life

eternal. Joseph Smith made it possible for mankind to know them. He also established, through the power of God, the Church, with the proper officers, gifts and authority. President Clawson felt it an honor to be a minister in the Church of Christ. Read and commented upon the labor report for the past six months. He left his choicest blessings with the saints, and urged all to live the gospel to the fullest extent of their knowledge.

Congregation and choir sang the hymn, "O, my Father." Benediction by Elder Wilford Reeder.

The Burnley choir, under the able leadership of Willie Duckworth, is worthy of special mention, and the spirited manner in which the anthems were rendered gave evidence of hard and conscientious work. The sisters of the Preston Relief Society, under the direction of President Fannie Rogerson, deserve much praise and thanks for their work in caring for the visiting saints and friends.

President Rudger Clawson met with the elders of the Liverpool conference in Priesthood meeting, Saturday, April 27th, 1912. All of the elders were in attendance, with the exception of Elder William H. Wheelwright, who was suffering from an attack of pleurisy. He was, however, able to be present at conference. Many good instructions were given by President Clawson, and several questions were asked and answered.

CLYDE C. EDMONDS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Corporation Baths, Middlesbro' (Newcastle conference), Thursday evening, April 18th, 1912, when six souls were added to the fold of Christ, Elders David A. Robison and A. G. Brain officiating.

On Sunday, April 28th, 1912, at "Deseret," High Road, South Tottenham, London (London conference), four persons were baptized into the fold of Christ, Elders Ezra Sorenson, Joseph M. Eccles and William H. Allington officiating.

Releases and Departures.—Elder W. A. Brown, Jr., of the British mission, has been honorably released and sailed for home April 18th, 1912, per s.s. *Adriatic*. Elder D. A. Matthews, of the Swiss and German mission, has been honorably released and sailed for home April 25th, 1912, per s.s. *Baltic*. Elders Alvin Sessions and W. L. Coburn, of the British mission, have been honorably released and sailed for home April 27th, 1912, per s.s. *Lusitania*.

Concert at "Deseret."—A most enjoyable and well-rendered concert was given at "Deseret," South Tottenham, London, on Saturday evening, April 6th, 1912, in connection with the annual conference held on the following day. A splendid program,

consisting of solos, duets and other musical numbers, was listened to with interest by a large and appreciative audience. Admission was by program, and a good sum was realized, which was devoted to the expenses of the conference. President Clawson was in attendance and acted as chaplain during the evening.

Successful Socials.—On Tuesday evening, April 9th, 1912, the saints and friends of the Sunderland branch (Newcastle conference), held a very successful social in the Latter-day Saints' chapel, in honor of Sister Ann Jane Walker and family and also Sister Elizabeth Rutter, who will leave for Canada in the near future. A delightful program was rendered, and the playing of games was part of the evening's entertainment. All present enjoyed themselves, and joined in wishing the departing saints God-speed on their journey.

A successful social was held on Friday evening, April 12th, 1912, at Durham House, 295 Edge Lane, Liverpool, in honor of Elder Alma Sonne, emigration clerk of the European mission, who has been honorably released to return home. There was a large gathering of the saints and friends of the Liverpool and Birkenhead branches. A splendid program was rendered, which included a humorous dialogue that was much enjoyed. President Rudger Clawson spoke in terms of the highest praise of the character and labors of Elder Sonne and of the ability and unvarying faithfulness with which he had discharged the duties of his office. On behalf of the elders, saints and friends, he presented Elder Sonne with a valuable gold signet ring. Sister Lilian Rutter, on behalf of Elder Sonne's Sunday School class, also presented him with a beautiful preserve dish. He responded feelingly, expressing his appreciation of the kindness of his friends and associates, and said he would always entertain pleasant memories of his labors amongst them. An enjoyable spirit prevailed throughout the evening, and all joined in wishing Elder Sonne a safe and happy return to his home in Zion.

A successful social was held in Exchange Building, High Street, Walsall (Birmingham conference), on Saturday, April 27th, 1912, in honor of Elder R. Eljan Barber, who is leaving shortly for his home in Zion. A splendid program was rendered and light refreshments were served. Elder Barber was presented with a gold signet ring as a token of remembrance from the elders and saints. A few games were indulged in and all present expressed themselves as having an enjoyable time.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

THE APOSTOLIC AGE.

LESSON I.—EVENTS IMMEDIATELY FOLLOWING THE RETURN OF THE ELEVEN TO JERUSALEM.

Text: Acts 1: 12-26; 2. Lesson Setting: Time, place, etc.

I. In the Upper Room.

1. Prayer and supplication. (a) Who participated.

(Note:—This is the last mention of the mother of Jesus in the New Testament.)

2. The choosing of a new Apostle. (a) The prayer. (b) The choice.

II. The Descent of the Holy Ghost.

1. Time. (a) Fiftieth from the morrow after the first Passover. (Leviticus 23: 15, 16.)
2. How manifested.
3. Effect upon the Jews.

III. Peter's Sermon.

1. To whom delivered.
2. Nature of it.

Note:—Study the entire sermon, noting especially the force of Peter's testimony and the principles of the gospel taught. Memorize verses 37-40.

IV. The New Converts.

1. Their numbers.
2. Their faithfulness and love.

(Note how the circumstances in this lesson confirm the following: The Quorum of the Twelve Apostles, Faith, Repentance, Baptism.)

DIED.

Duncan.—At Aberdeen (Scottish conference), April 1st, 1912, Williamina P. Duncan; born February 11th, 1885; baptized June 18th, 1905, by Elder George W. Webster.

Martin.—At Portsmouth (London conference), on April 2nd, 1912, Sister Ann Budd Martin, aged 84 years; born February 24th, 1828; baptized March, 1849. She was a faithful Latter-day Saint.

Utting.—James Robert Harber, at Norwich, Norfolk, April 3rd, 1912; born September 4th, 1833, at Norwich; baptized September 4th, 1904, by Elder Darwin R. Harris. Funeral services were conducted by President F. B. Hammond.

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